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The Problems of the Global Educational Environment and Their Solutions from the Perspective of Islamic Education

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Abstract
Every child born into this world is in a state of fitrah (natural purity). However, this innate purity can undergo changes due to the influence of the environment in which they live and grow. This study aims to (1) understand the extent of environmental influence on the development of students, and (2) identify Islamic solutions for addressing global educational environmental issues. The method used in this study is library research, focusing on the collection and analysis of data from various relevant literature. The findings indicate that: (1) Substantially, the environment has a significant influence on students, both directly and indirectly. The environment in question includes the family, school, and community environments. Together, these three environments shape the character, morals, and values upheld by the students. (2) Islam offers comprehensive solutions to address global educational environmental issues by promoting the creation of integrated education. This integrated education necessitates harmonious cooperation among the three educational environments: family, school, and community. By working together, these three environments can support each other in forming a generation that is not only intellectually intelligent but also morally and spiritually strong, in accordance with Islamic teachings.
Keywords: *Problems, Educational Environment, Islamic Education*

Abstrak
Setiap anak yang lahir ke dunia ini berada dalam keadaan fitrah (kemurnian alamiah). Namun, kemurnian bawaan ini dapat mengalami perubahan karena pengaruh lingkungan tempat mereka hidup dan tumbuh. Penelitian ini bertujuan untuk (1) memahami sejauh mana pengaruh lingkungan terhadap perkembangan peserta didik, dan (2) mengidentifikasi solusi Islam untuk mengatasi masalah lingkungan pendidikan global. Metode yang digunakan dalam penelitian ini adalah penelitian kepustakaan, dengan fokus pada pengumpulan dan analisis data dari berbagai literatur yang relevan. Temuan penelitian menunjukkan bahwa: (1) Secara substansial, lingkungan memiliki pengaruh yang signifikan terhadap peserta didik, baik secara langsung maupun tidak langsung. Lingkungan yang dimaksud meliputi lingkungan keluarga, sekolah, dan masyarakat. Secara bersama-sama, ketiga lingkungan ini membentuk karakter, moral, dan nilai-nilai yang dijunjung tinggi oleh peserta didik. (2) Islam menawarkan solusi komprehensif untuk mengatasi masalah lingkungan pendidikan global dengan mempromosikan penciptaan pendidikan terpadu. Pendidikan terpadu ini mensyaratkan kerja sama yang harmonis antara ketiga lingkungan pendidikan: keluarga, sekolah, dan masyarakat. Dengan bekerja sama, ketiga lingkungan tersebut dapat saling mendukung dalam membentuk generasi

yang tidak hanya cerdas secara intelektual tetapi juga kuat secara moral dan spiritual, sesuai dengan ajaran Islam.
Kata Kunci: *Masalah, Lingkungan Pendidkan, Pendidikan Islam*

INTRODUCTION

At school, children will engage in many interactions with teachers and peers. During these interactions, some children may encounter social problems. These issues could be related to social interactions and relationships, such as difficulty adapting to their surroundings, trouble socializing, and challenges in providing feedback to teachers. As a result of these problems, a child may become shy, lack confidence, and develop a habit of negative thinking.

Social conflicts or issues within the school environment can arise due to individual differences, cultural disparities, varying interests, and different social backgrounds. Social problems at school can be harmful and may hinder the fulfillment of educational goals or the personal development of the students themselves. Therefore, it is crucial for parents to be aware of the types of social problems that children frequently face in school and how to address them. Social issues in the school environment are generally divided into two categories: internal problems and external problems. Internal problems are those that originate from within the child, such as difficulties in socializing or personality traits.[1] External problems, on the other hand, stem from outside influences, such as bullying, pressure from others, or even family-related issues. Below are some common problems experienced by children, both inside and outside the school environment: (1) Difficulty Socializing with New Friends, (2) Introverted Personality, (3) Bullying Behavior, (4) Parental Pressure.[2]

The problems faced by children, as mentioned above, are neither small nor trivial. These issues can become a ticking time bomb that will eventually explode and

[1] Segaf Baharun dan Muhamad Solehudin, "Artificial Learning Environment and Learning Independence in Arabic Learning: Mediating Effect of Learning Creativity," *Eurasian Journal of Educational Research* 104, no. 104 (2023): 283–302; Segaf Baharun, Khonsa' Nabila, dan Muhammad Sofwan bin Harizan, "A Corelation between Poor Motivation and The Efficiency of Female Students in Speaking Skills at Indonesian Islamic Boarding School | 'Alaaqah bayna Dha'f Al-Daafi'iyyah wa Kafaaah Thaalibah fi Mahaarah Al-Kalaam bi Al-Ma'had Al-Islaamiy Al-Induuniisiy," *Al-Ta'rib : Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya* 11, no. 1 (8 Juni 2023): 97–110, https://doi.org/10.23971/altarib.v11i1.6311.

[2] Pituruh News, "Permasalahan Sosial dalam Lingkungan Pendidikan," https://www.pituruhnews.com/, 2021, https://www.pituruhnews.com/2021/12/permasalahan-sosial-dalam-lingkungan.html.

significantly impact their future lives. If not addressed promptly, they will become a heavy burden carried by everyone, including the government, society, religious leaders, and academics. So, is there a solution to these problems?

Every problem has a solution. It's just a matter of how people make efforts to find the best way to resolve it. Problems should not only be thought about and contemplated but require concrete action. Based on the statements above, a question arises about how Islam views these issues and what solutions it offers. Therefore, examining this matter is highly intriguing and essential to explore to find the appropriate solutions.

RESEARCH METHODS

The research method employed by the author is a qualitative research method with a focus on library research. Qualitative research is a type of study that produces information in the form of annotations and descriptive data found within the research text. The data collection techniques used involve gathering books, periodicals, and other content related to education. The collected data is then analyzed using a descriptive method. The descriptive approach is a research method that seeks to reveal facts about events as recorded in statements derived from the sources being studied. The library research method used by the author is an effective approach for analyzing educational phenomena present in society.[3]

RESULTS AND DISCUSSION

Definition of Environment

The environment is a medium where living organisms reside, seek resources, and possess distinct characteristics and functions, which are mutually related to the existence of the living beings that inhabit it. This is especially true for humans, who play a more complex and tangible role within their environment.[4]

According to the Indonesian Dictionary (KBBI), the term "environment" refers to an area (region, and so on) that is included within it. Generally, the environment is defined as a unified space with all the objects, forces, conditions, and living beings, including humans and their behavior, which influence the continuity of life and the well-being of

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[3] Mestika Z Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008)., 15.

[4] A Rusdiana, "MEMBUMIKAN ETIKA LINGKUNGAN BAGI UPAYA MEMBUDAYAKAN PENGELOLAAN LINGKUNGAN YANG BERTANGGUNG JAWAB," *Istek* IX, no. 2 (2015)., 247.

humans and other living organisms.

In a broader sense, the environment encompasses climate and geography, living spaces, customs, knowledge, education, and nature. In other words, the environment includes everything visible and present in the living world that is constantly evolving. It consists of everything, both human-made and natural objects, or natural elements that are either active or inactive, as well as events or factors that have a relationship with an individual.[5]

Abuddin Nata defines the environment as everything that surrounds life, including both physical aspects such as the universe and its contents, and non-physical aspects such as the atmosphere of religious life, prevailing values and customs in society, as well as the development of science, culture, and technology.[6]

According to Sartain, the environment encompasses all conditions in the world that, in various ways, influence our behavior, growth, development, or life processes, with the exception of genes.[7]

On the other hand, Wasty Soemanto provides a broader explanation by presenting several perspectives on the definitions of environment, which include: encompassing all material and stimuli both inside and outside the individual, whether physiological, psychological, or socio-cultural. Physiologically, the environment includes all physical and material conditions within the body, such as nutrition, vitamins, water, substances, acids, temperature, the nervous system, blood differences, respiration, food digestion, endocrine glands, growth cells, and physical health. Psychologically, the environment covers all stimuli, interactions, and external conditions related to an individual's treatment and the work of others. This includes family lifestyle, group interactions, societal patterns, study habits, education, guidance, and counseling.[8]

There is no clear boundary that can be drawn from the definitions of the environment as described above. This ambiguity makes it challenging for the author to delineate the boundaries and scope of Islamic educational environments. However, upon a preliminary review of Zakiah Daradjat's book, the author finds the following depiction: The educational environment encompasses everything visible and present in the evolving

[5] Zakiah Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2008).
[6] Nata Abuddin, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2010)., 291.
[7] Ngalim Purwanto, *Ilmu Pendidikan Teoritis dan Praktis* (Bandung: Remaja Rosdakarya, 2000)., 7.
[8] Wasty Soemanto, *Psikologi Pendidikan (Landasan Kerja Pemimpin Pendidikan)* (Jakarta: Rineka Cipta, 1990)., 80.

realm of life. It includes all that exists, whether human or human-made objects, moving or stationary elements of nature, and events or factors related to an individual.[9]

This opinion provides an overview that the Islamic educational environment encompasses all events occurring in a student's life, and these events can be caused by everything visible from the physical realm, including living beings, inanimate objects, or lifeless matter. The same point is emphasized by Zuhairini, who states that the surrounding natural environment in which the student exists has an influence on their feelings and attitudes towards their beliefs or religion.[10]

On the other hand, Abudin Nata explains that the educational environment is one that supports the educational process or even directly serves as the venue for educational activities. From the perspective of Islamic education, the Islamic educational environment is one that contains Islamic characteristics, which facilitate the effective implementation of Islamic education.[11]

Several definitions of the educational environment, as described above, can be summarized simply by stating that the Islamic educational environment is the place where students are located. This place influences the students' lives, allowing them to develop normally, enhance their qualities, and actualize themselves based on Islamic teachings. The Islamic educational environment refers to the family, school, and community. More broadly and comprehensively, the learning environment encompasses various substances that can and should be used as sources of learning materials, as well as sources for methods and teaching aids.

Types of Islamic Educational Environments

The types of Islamic educational environments are as follows:

1. Family Environment

   Literally, a family is the smallest social unit consisting of individuals within a household, typically including at least a husband and wife.[12] Abu Ahmadi states that, "A family is a social unit consisting of a husband and wife, aimed at creating and raising children."[13] The family is an informal educational institution (outside of

[9] Daradjat, *Ilmu Pendidikan Islam*., 3
[10] *Ibid*., 5.
[11] Abuddin Nata, *Filsafat Pendidikan Islam* (Jakarta: Logos wacana Ilmu, 1997).211.
[12] Nata., 113
[13] Nur Uhbiyati dan Ahmadi Abu, *Ilmu Pendidikan Islam* (Bandung: Pustaka Setia, 1997)., 113.

formal school settings) that is recognized within the realm of education.[14]

The family environment is the foundation of education. Education here occurs naturally according to the prevailing social norms, meaning it does not need to be announced or written down for all members to understand and follow. The core experiences here involve affection and love, meeting needs, authority, and values of obedience. The main elements that form the basis of education in the family environment include the presence of affection and the implementation of religious life that influences personal or family life.[15]

A well-functioning family life, which consistently adheres to the practiced religion, provides a solid preparation for entering formal education. This is because such a family atmosphere fosters effective development, allowing the child to grow and mature normally. The formation of the family is crucial, enabling it to educate its children according to the principles of Islamic teachings.[16]

The Prophet Muhammad (peace be upon him) said:

كُلُّ مَوْلُوْدٍ يُوْلَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُمَجِّسَانِهِ أَوْ يُنَصِّرَانِهِ

*"Every child is born in a state of fitrah (natural purity), but it is his parents who make him a Jew, a Christian, or a Zoroastrian" (*Sahih Bukhari and Sahih Muslim*).*

The role of the family in the context of educational environments as a social institution and a religious educational institution includes:

a. **Family as a Social Institution**

Parents have the responsibility to develop the innate qualities and talents of their children. From this perspective, education does not treat the child as a mere object forced to follow the logic and interests of the educational system. Instead, educating a child means developing the fundamental potential that the child possesses. In Islam, this potential is inclined toward the truth. Because it is oriented towards truth, parents are required to guide it accordingly.[17]

b. **Family as a Religious Educational Institution**

Humans are the only creatures capable of being educated and in need of

[14] Syamsul Bahri Djamarah, *Psikologi Belajar* (Jakarta: Rineka Cipta, 2002)., 207.
[15] Daradjat, *Ilmu Pendidikan Islam*., 66.
[16] Ibid., 67.
[17] Sama'un Bakry, *Menggagas Konsep Ilmu Pendidikan Islam* (Bandung: Pustaka Bani Quraisy, 2005)., 104.

education. From an Islamic perspective, it is even more crucial how parents support the psychological and intellectual development of their children. This aspect requires affection, nurturing, and good treatment. An equally important role of parents is to instill religious values and faith in their children. The model of faith education provided by parents should effectively stimulate the child to emulate the positive behaviors of their parents (uswatun hasanah).[18]

Based on the Quran and Sunnah, the objectives of establishing a family in the context of Islamic education are:

1) To uphold the Shariah of Allah in all household matters.
2) To achieve psychological tranquility and peace.
3) To implement the Sunnah of the Prophet Muhammad by raising righteous children.
4) To cultivate love and affection for one's children.
5) To preserve the fitrah of the child to prevent deviations from the right path.[19]

The family is the primary source for an individual to gain knowledge and character education, as interactions with family members introduce social relationships and affection towards others. Therefore, the family has a crucial function and role in assisting the formation and development of character, including:

a. Providing a good example for all family members in behaving according to the teachings of the Prophet Muhammad (peace be upon him).
b. Offering openness and ample time for all family members to practice or implement the behaviors taught by their parents at home.
c. Assigning responsibilities that are appropriate to the condition of each family member.
d. Demonstrating that all family members consciously and wisely remind one another.
e. Protecting all family members from various associations that could damage good behavior or morals.[20]

2. School/Madrasah Environment

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[18] Ibid., 109

[19] Abdurrahman Al-Nahlawi, *Pendidikan Islam Dirumah, Sekolah dan Masyarakat* (Jakarta: Gema Insani Press, 1995)., 139-144.

[20] Hasan Langgulung, *Manusia dan Pendidik Suatu Analisa Psikologi, Filsafat Dan Pendidikan* (Jakarta: Al Husna Zikra, 1995)., 374.

Schools/Madrasahs are educational institutions that play a crucial role after the family. As children's needs grow, parents delegate part of their responsibilities to these institutions. Schools serve as an extension of the family in educating children. They provide education and instruction on subjects that parents may not have the opportunity to teach within the family. Therefore, it is fitting for parents to entrust certain tasks and responsibilities to the school.[21]

As times become more modern, the challenges in the field of education also become more diverse. Therefore, an educational institution plays a significant role in shaping its students. Schools are expected to strengthen the character and personality of each student so that they are able to handle any adverse conditions effectively.[22] Without adequate character strength, students are likely to be easily influenced by negative changes. Therefore, schools have a crucial role and function in addressing this issue. The functions of a school that upholds Islamic values include:[23]

a. Function of Simplification and Understanding

Students, in addition to their life within the school, inevitably interact with the outside world, where they will encounter various experiences, both good and bad. Therefore, the school must be able to explain these experiences as simply as possible so that they can be well understood, enabling students to discern what is beneficial and what is not.

b. Function of Purification and Cleansing

With the progression of time, beliefs or convictions may undergo various changes which, if not promptly addressed, could harm students' moral integrity. The school’s role also includes rectifying any deviations in beliefs that could negatively impact students' faith.

c. Function of Expanding Horizons and Experiences

The current state of schools cannot be separated from their historical development. Just as contemporary education has rapidly advanced due to the efforts of previous generations, schools must instill a strong sense of perseverance in students by providing a broad range of experiences and knowledge.

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[21] Agus Khairul dan Jazuli Jazuli, “Manajemen Lembaga Pendidikan Islam Di Indonesia,” *Jurnal Ilmiah Pendidikan dan Keislaman* 2, no. 1 (2022): 35–46, https://doi.org/10.55883/jipkis.v2i1.23., 68.
[22] Nanang Fattah, *Konsep Manajemen Berbasis Sekolah dan Dewan Sekolah* (Bandung: Pustaka Bani Quraisy, 2004)., 49.
[23] Ibid., 151-152.

d. Function of Fostering Connection, Integration, Homogeneity, and Harmony Among Students

It is undeniable that school environments are populated by students from diverse backgrounds. Schools must be able to create a comfortable environment out of this diversity, ensuring that no feelings of division exist among students. Schools should unify this diversity into a cohesive Islamic school environment.

e. Function of Organizing and Validating Educational Resources

Islamic Shariah serves as a moral guide for society and schools to prevent crossing the boundaries of Islamic law. Therefore, schools, in light of modern advancements, must have appropriate resources to provide extensive knowledge to students, ensuring that Islamic education functions effectively.

f. Function of Complementing Family Responsibilities in Education

Schools are an extension of the family in educating children. The initial education begins at home. Therefore, the responsibility of the family is further carried out by the school, which serves as a means to complete the education of its students.

Among the various roles outlined, schools play a crucial role in character formation, especially those that firmly uphold Islamic values. Schools educate children in intelligence, behavior, interests, and other aspects in their unique ways, leading children to adhere to these teachings. A positive environment for Islamic education is a school environment that provides facilities and motivation for religious education. Conversely, a neutral school environment that does not foster a child's enthusiasm for good deeds may result in a child becoming rigid, narrow-minded, and with limited perspective. These traits hinder the child's growth. A negative school environment towards religious education is one that actively works to eliminate religious beliefs among students.[24]

3. Community Environment

The community education institution is the third educational institution after the family and school. The variety of education that students receive in the community is vast, encompassing all aspects, including the formation of habits, the formation of

[24] Abu, *Ilmu Pendidikan Islam*., 240.

knowledge, attitudes, and interests, as well as the formation of morality and religious values.

Education within community education can be considered indirect, as it is unconsciously implemented by society. And whether consciously or not, students have educated themselves, seeking knowledge and experience, and strengthening their faith as well as their religious beliefs within the community. Whether consciously or not, students have educated themselves, seeking knowledge and experience, and strengthening their faith as well as their religious beliefs within the community.[25]

Functions of the Islamic Educational Environment

A comfortable and supportive environment for the implementation of education is essential and significantly influences the achievement of desired educational goals. Similarly, in the Islamic education system, the environment must be shaped in such a way that it aligns with the characteristics of Islamic education itself.[26]

Although the environment is not responsible for the maturity of the students, it is a critical factor with a significant influence on them. No matter how a child lives in a particular environment, whether consciously or unconsciously, that environment will affect the child.[27]

This indicates that Islam acknowledges the potential of the environment to exert a strong influence, which could possibly even override innate nature. Thus, it can be concluded that the educational environment plays a vital role in the implementation of Islamic education. The environment, also known as the institution, is the setting where the educational process takes place. Generally, this environment can be observed from three aspects: family, school, and community.

The family is essential in educating children according to the principles of Islamic

[25] Sulaiman Saat, "Faktor-Faktor Deteminan dalam Pendidikan (Studi Tentang Makna dan Kedudukannya dalam Pendidikan)," *Jurnal Ta'dib* 8, no. 2 (2015): h 16., 15.
[26] Hasbullah, "Lingkungan Pendididkan Dalam Al-Qur'an," *Jurnal Keilmuan Manajemen Pendidikan* 4, no. 01 (2018): 14–25..
[27] Dety Mulyanti, "PENDIDIKAN LINGKUNGAN HIDUP DALAM KONSEP ISLAM," *Nizham* 05, no. 2 (2016): 1–17., 266.

teachings and providing them with the foundation to develop their potential when they are in the school and community environments. Meanwhile, the school or madrasah also plays a crucial role in the educational process. As a formal educational institution, the school essentially holds the trust of parents and society and must conduct education professionally in accordance with the principles and characteristics of Islamic education. The school must teach various knowledge and skills to its students according to their abilities.[28]

Similarly, the community is expected to play a role in creating a comfortable and supportive social order for education. The community is encouraged to be actively involved in improving the quality of education in its surroundings. From the perspective of its benefits, non-formal education plays a role in:

1. Enhancing informal education, meaning that the potential within each individual should not just be a "decoration" for themselves but should also benefit their surrounding community.
2. Complementing formal education. Non-formal education serves as a supplement, meaning that if there are aspects that cannot be fulfilled solely through formal education, they can be addressed through non-formal institutions. For example, today, there are community-based education programs that provide knowledge and skills that may not be covered in formal educational institutions, often in the form of training centers.

Furthermore, these three educational environments must work together harmoniously to create an integrated education system bound by Islamic teachings. With such integration, it is hoped that the principle of *amar ma'ruf nahi mungkar* (enjoining what is right and forbidding what is wrong) can be upheld within the community, leading to the establishment of a blessed society and a community structure that embodies *baldatun tayyibatun wa rabbun ghafur* (a good and prosperous land with a forgiving Lord).[29]

In general, the function of the educational environment is to assist learners in interacting with various surrounding environments, particularly with the available

[28] M. Hidayat Ginanjar, "URGENSI LINGKUNGAN PENDIDIKAN SEBAGAI MEDIASI PEMBENTUKAN KARAKTER PESERTA DIDIK," *Edukasi Islami* 02, no. 6 (2013).

[29] Mukhlishi Mukhlishi, "Pembelajaran Berbasis Lingkungan Dalam Perspektif Lingkungan Belajar," *Al-Ulum : Jurnal Penelitian dan Pemikiran Ke Islaman* 4, no. 2 (2017): 256–65, https://doi.org/10.31102/alulum.4.2.2017.256-265., 257.

educational resources, in order to achieve optimal educational goals. No single environment can stand alone; there is a reciprocal relationship and mutual influence among the different educational environments.[30]

The family environment serves as the foundation for shaping a person's attitudes and character. The school environment provides skills and knowledge, while the community environment is where the knowledge gained from family and school is put into practice and serves as a place for self-development. Mass media acts as a source of news, a platform for spreading new ideas, acquiring knowledge, and shaping a child's way of thinking.

Fostering the Environment in Islamic Education

To achieve quality education, the three educational environments—family, school, and social environments—must work together harmoniously. Parents at the family level must pay attention to their children's education, particularly in terms of setting examples, instilling habits, and imparting values. Parents must also recognize their responsibility in educating their children, which extends beyond merely ensuring that they observe religious duties, such as prayer, fasting, and other specific acts of worship. Parents must also focus on educating their children in line with the goals of education in Islam.

This includes preparing their children to develop the skills and expertise needed to live as servants of Allah and as stewards of the earth (khalifah fil ardhi), ultimately attaining true happiness in both this world and the hereafter. Additionally, parents are expected to prepare their children to be good members of society, recognizing that a good society is built on good individuals who are members of the community.

Given the significant responsibility of parents in their children's education, parents should also collaborate with schools or madrasahs as formal educational environments to support their children's education. In relation to the school, parents must coordinate effectively rather than simply entrusting the school with all responsibilities. Conversely, schools should acknowledge that the students they educate are entrusted to them by the parents, making parental assistance and involvement crucial. Furthermore, schools must be able to empower the community as much as possible to improve the quality of

[30] Haderani Haderani, "Tinjauan Filosofis tentang Fungsi Pendidikan dalam Hidup Manusia," *Jurnal Tarbiyah : Jurnal Ilmiah Kependidikan* 7, no. 1 (2018): 41–49, https://doi.org/10.18592/tarbiyah.v7i1.2103., 44.

education provided.[31]

Similarly, society at large must recognize the importance of education, starting from the family level and extending to schools and other non-formal educational institutions, in the effort to enlighten the community. There is a positive correlation between education and the civilization produced by a society; the more educated a society is, the higher the level of civilization it produces, and vice versa.[32]

Thus, an integrated approach between these three educational environments is required. With their integration, it is hoped that the education provided will achieve the desired goals. This kind of integrated education is what is sought in the perspective of Islamic education. In fact, the principle of integration is one of the principles in the Islamic education system. This principle encompasses not only the integration of the worldly and the hereafter, the individual and society, or the physical and spiritual, but also the integration of the family, school, and community environments.

CONCLUSION

Based on the discussion above, it can be concluded that Islamic education necessitates effective synergy among three primary environments: family, school, and society. Each of these environments plays distinct yet complementary roles in the educational process. The family environment is pivotal in shaping a child's character and attitude through example, affection, and the instillation of Islamic values. The school environment, as a formal educational institution, enhances the child's learning by imparting knowledge, skills, and Islamic values. Meanwhile, the societal environment supports education by fostering a comfortable, education-conscious community, where non-formal education complements formal schooling by providing additional experiences and broadening knowledge and skills that may not be fully addressed in the classroom.

Islam views the solution to current educational challenges as the achievement of an integrated education system encompassing the family, school, and societal environments. Proper integration of these three institutions is expected to enable education to fulfill its goals effectively, producing individuals who are not only academically intelligent but also morally sound and faithful. This principle of integration

[31] Mukhlishi, “Pembelajaran Berbasis Lingkungan Dalam Perspektif Lingkungan Belajar.”, 257.
[32] Ibid.

is foundational in the Islamic education system, ensuring coherence between education for the world and the hereafter, between the individual and society, and between physical and spiritual dimensions.

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